

M2354
Lunch
BARN
Thursday
January 24, 1974

[REDACTED]
Must Remain in
Transcription Room

MR. NYLAND: I think last night we left certain things unsaid, huh?.
I think in connection with Roslyn's question. Is Roslyn here?

Roslyn: I'm here.

MR. NYLAND: Ah, I've been thinking about that because--how does one really consider oneself? You could say like an ordinary human being, and eating, drinking and sleeping. Then thinking and feeling. Then having ambitions, as a result of a wish to live. Then crowding into one's mind certain amount of knowledge and the feelings being stimulated by--let's say, aesthetics, or certain forms of spiritual being or religion, or thinking about here-after, God, ideas like Infinity and so forth. And one is confronted with ordinary life, with the best way one can solve whatever problems there may occur. And we talk about the level of one's being. What does it really mean? The level where I live, the way that life is expressed. In three different forms; In the kind of thoughts I have, the kind of feelings, and the kind of manifestations of the physical body. I keep on receiving impressions from the outside world. I keep track of the health of my body, And I eat and I pay attention to such necessities as belong to my physiological health. I stimulate my feeling by certain interests ^{that} which is aroused around me, and I become acquainted with a variety of different things existing in this world. I have relations with people. They produce in me also reactions, of liking and of course, disliking. I have ideas about what I should do and I try to follow up what I can do, and what ~~in~~ is within my means and if it is not within my means and it remains desirable, I try to see how I can reach certain things that I don't have as yet and where I feel I

ought to have them, or at least that I believe I'm entitled to it. There goes my ordinary life the way it is, as I have to live it on earth. I receive many ideas about what is taking place in the rest of the world. I think about them, and I come to certain conclusions. And if I don't know enough I start reading, to see if I can understand why certain things happen. I talk with different people, to find out what they think. I match my wits against theirs, and my knowledge and I exchange. And sometimes it's very nice; I'm interested in a variety of different things surrounding me. I can have cats and dogs. I can have all kinds of things that I feel belong to me and my life so that I feel at home. If I can, I would try to realize how it is and how it might be if I build a little world of myself, and then that world I continue to live, every once in a while allowing certain other persons to come in, or the ideas that I would like to receive in my head and want to keep them there, and perhaps even develop and continue to think, to see how this and that logically fits together and where I sometimes get stuck and maybe I have ambitions, Ambitions about what I think I ought to become or think that I might be able to ^{be} do. And I visualize for the future, certain things that are within my means. And sometimes when it is not within my means and I still wish them, I become jealous. But if I cannot satisfy such jealousy, after a little while, I make adjustments and I settle down for whatever seems to be possible within my means, Even if I feel that I can stimulate certain things and ideas within me and perhaps even improve and acquire dexterity in thinking, dexterity in feeling, and dexterity of my body. I try to consider my own life as belonging to me, ^{Which} It has been given to me with a certain responsibility, because I feel that I have to maintain it. I do not know why it was given but I find myself with it. And because of that there must be some reason why it happened to be given to me in the way

it is and sometimes I don't like the way it is given. I don't like the conditions in which I have been brought up. I start to become critical, a little bit about what ought to have been and it was not. And I have perfectly good reasons why I think that it should have been changed and somehow or other I disagree with the conditions as I find them sometimes, and then I get angry. If it becomes a little worse, I rebel and I don't understand why certain conditions continue to exist ^{that} ~~as~~ I cannot do anything about it and there are a great many things gradually ~~I~~, that I discover that are completely outside of my world and they still affect ~~me~~ in some way or ~~to~~ other. I start to look gradually for certain things that give me enough equilibrium within myself so that I become less and less disturbed by the outside influences. And for that let's say, if it's nature, I start to build a house in order to live in it. I want to protect myself from rain, ^{and} thunder, ^{but} such things, and snow. And if I can, ~~I~~ ^I have a ~~stove~~, and I can sit and I can dream. Maybe I would like to dream, maybe I would like to continue to think about what ought to be and I hope for the best. Certain things develop in me which I call selfish or self-centered or where I do not affect other people, where I say I'm perfectly well entitled to what I believe I ought to be and can become without interference from others. But if they start to interfere, I have an argument. I try to convince them, they try to convince me. Sometimes they're successful. Then I follow what they say, and I see maybe it gets to a dead end; I have to go back again. I come back to myself constantly, because that is the only thing I have, ^{and} the only thing I can work with, and in time I realize that it's the only thing I can count on. Then I start to question, "How much can I ^{count on myself, how many times can I} say this is this and that is that and I can rely; That I say I make a promise that ~~I~~ will do it and that I don't do it. That I have thoughts which come into me without any particular

control on the part of myself and I do not know why they come. But at the same time they happen to be there, they have to be met. Sometimes I say I don't want them. I become interested in something else and gradually erase such old questions which I could not perhaps solve, but I don't want to solve them anymore, because I've lost interest. And this kind of a world can become smaller and it can become larger, and I grow up. I become a little bit more knowledgeable, I have more friends, or I have more of my own world which I call my own. All of this ^{of course} ~~is what~~ belongs to the world as we live it on this Earth. The question of feeling ^{bothers} ~~others'~~ ~~every~~ once in a while because, it is something that I cannot define. I like to ~~define~~ ^{there} it with my mind. I don't know if I can find words for it. But ~~it~~ ^{there} is a certain emotional quality every once in a while, when I become affected, and it has to do with aesthetics and beauty, things that are lovely, that I like to hear, that I like to see--that my sense organs apparently seem to be adjusting themselves to something that is a little different from what I am, and ~~it~~ stimulates me and ^{it} gives me more of an intensity of a wish to continue to live in that direction. This is what I mean now by Being. It is made up of a variety of impressions which are digested within me and which give to me a certain ability to be able to live ~~x~~ in this world, with other people. And to get along with them, not to fight, unless it is my nature. To be able to talk and argue if I can win an argument. If certain things go in a ~~definite~~ way, and I don't like them, I will probably try to change them. I become a little predominating here and there. A little autocratic, a little bit too selfish, perhaps. But in any event I have within myself my means with which I can live. For a long time, I think that I believe that ^{that} ~~this~~ is all my own, until something happens that I say perhaps it isn't so. And when I start to become a philosopher, I look at life a

little differently, because I don't understand why I am alive and many other people. Why we are crowded together and then we don't have enough energy available--what it is that makes us suffer in the limitations of such energy. And I become critical, about the behavior of others, how they should have been and didn't do it--to some extent I become a policeman. Because I want to regulate the world, a little bit better, and I know better, because when I think, I say, "I know"--and someone else perhaps doesn't know when he doesn't agree with me.

What is this spiritual development--what is it based on? It is the rounding out of that which otherwise would remain superficial and in certain people it is not satisfying just to live a superficial life. For many, of course, it is quite possible ^{that} they want to be whatever they want to be. And as long as they don't disturb other people they are being left alone and they can do whatever they like. They are interested in a certain form of power--perhaps a little bit of respectability, perhaps they would like to be admired, and at the same time there is something else within them ^e that they wish to develop, partly to distinguish themselves, to get respect in that way--to become an artist, and acknowledged, or to give lectures and have people come and tell them how wonderful they are. And whatever it is, that is then engaging me and aside from the ordinary affairs of ordinary life and relationships of marriage or children; things of that kind, of course, are quite acceptable, but there is still something else that is within a person that not always is satisfied and as a philosopher he tries to find out ^{why} ~~what~~ it exists. And as an artist, he tries to create and as a religious person he believes that there is a possibility of a different kind of a relationship between him, ^{that} ~~which~~ is himself as life and other life existing, and as a philosopher, looking at the skies and astrology, helping him

to understand a little bit about cosmology, and of course he starts to think, he wants to feel, he wants to engage himself in that, and he starts to discover ^{what} perhaps he doesn't know everything that he should, would like to know, And continues to search for the solutions of certain problems which more and more presents ^{themselves} itself. In that sense, you see, the development is not superficial anymore. It is in the first place, a depth within oneself; at the same time, it is also, a question of the continuation of one's life because as he is living, ^{as} and he knows that he is going to die and then he wants to think that whatever he is doing now, that ought to be continued because he has started it, and his name is attached to it. It's perhaps a little bit selfish, and even to some extent conceit, to think that he has to do it, or that it is necessary to be done--if then, if it is done he would like to have admiration from the rest of the world.

How actually God comes into this picture, is rather difficult. It started of course originally with those forces which are higher and more forceful than someone else. That is, they are not belonging to ~~the~~ ordinary life; they belong to Nature. They destroy and then one wants to be on the right side, so that they don't destroy me; they might destroy someone else. But if I don't care ^{too} ~~so~~ much about that, then of course it doesn't matter if they die. Main thing is I don't want to die. And I protect myself against the forces of nature and I kind of ~~try~~ personify many of these ideas as if they then exist as spirits which ^{govern} ~~often~~ ^{partly} ~~parted~~ ^{it} this world or affected--and there is God and there is the Devil and all of that becomes simply the concept of the totality of one's life now existing, not in this little world of oneself, but in the world which apparently is much larger and thinking and philosophizing about it, one does come to a conclusion that we really don't amount to very much in relation to that what is ~~the~~ a totality of all things existing, and having life. So there are two

principles now involved. The continuation of what one wishes to become in this life, as it is being lived. The continuation, on the other hand, of something that is as yet not visible, but that could develop and the development is in a different direction, ^{it's} not superficial. It is not within this world; it is only within oneself, and we call it an inner world. And wanting to find out what actually takes place within one's self, and to some extent, this wish to go within, is related to an understanding of that what is without, which is mysterious and it becomes a search in a mysterious universe. And at the ~~same~~ time a wish to uncover that what are the treasures of one's inner life. To what extent this concept of God starts to develop, and to what extent one is dependent on it, to what extent you believe in punishment or ^{that} you believe in heaven, hereafter, in order to satisfy your wish really to be peaceful when you live on this earth and not to have any fear for dying because if God is love, then naturally he will take care of his children. And the different religions, which one becomes acquainted with and which you read and study and try to understand why they are this way, why they contradict each other, and to what extent even that they are unified, or more or less govern the same principals. All of that becomes of interest to anyone who really wants to see what the value of life is in three dimensions. And it is the ~~the~~ third dimension that we do talk about, because that after all will give volume to one's thoughts and feelings. Last night we only talked really about an ordinary little bit of an aim, of an existence on earth, and we did not talk about that ^{what} ~~which~~ is necessary for the development in order to place certain concepts of a volume, a three dimensional world, within oneself, and a development which has to go either towards that what is heaven above, or that what is within and could be developed if one ^{knew} ~~only knew~~ ^{opened} the way how to reach it.

When we talk about ~~the~~ ideas in Gurdjieff we talk about that mostly because we are interested in a continuation of a development of oneself in understanding the aim and ^{the} meaning of life as we happen to live it on earth, and unless one ^{wants to} understand it in that way, you will never understand why one has to work for it. Because in the first place that which is horizontal is natural, that what is vertical becomes super-natural, and the interest one should have in super-natural^e is simply that there is a dissatisfaction regarding the conditions of earth as we live in them. And that perhaps there is the possibility and also a hope, and gradually an expectation, and after that, one wishes for an assurance, and also a very definite confirmation and affirmation within oneself at an actuality existing, and that's ^{what} ~~which~~ one calls then the reality of an experience of one's inner life. If that starts to develop within one in relation to that particular kind of experience, many other experiences of ordinary life start to take, take on a different kind of an aspect and perhaps they lose their value, a little, because it depends then entirely on what kind of a basis do I want to put my life now? And the point of gravity which is now centered mostly in the reaction world of my ordinary ^{peripheral} ~~peripheral~~ life, is being placed somewhere else within myself, not knowing exactly at what particular place, and not knowing even how far deep it has to go, what it is that is really meant by depth, but at least it will give me a satisfaction of more wholeness, and we talk about entity ^{then} ~~again~~, about what actually is as I call it, a three dimensional world, which as a three dimensional world can become a oneness regarding an aim that one wants to ^y pursue. That is a different level of being, because then it is not dependent anymore on the existence of two dimensions horizontally; an introduction of a third dimension which is vertical simply means that then a possibility exists of the three dimensional world becoming one. This, I think, one has to understand really, that

in order to grow up it is necessary first to fulfill the law of Triam~~azikamo~~ and then in the unity which can be possible as a result of a three dimensional world there is a question of how to reach a unity of purpose, an aim. And that then what we call the three centers be~~come~~ united in that kind of an effort simply in order not so much to develop them but when they could become developed that there is a certain point at which there is a fusion between them and we say then, that at that particular moment when it happens, the level of my Being is raised one step up. ^R Now we talk about how to reach the next step. So it has nothing to do with ordinary life. We can start to accept it the way it is, provided it gives a ^{description} certain stimulus, and then when a certain prescription is given of how to reach one's particular life of an inner world and what I call the step up, which means I have a freedom on the next step regarding the lower step because I don't ^{live} ~~live~~ there anymore. So I'm not bound as much ^{by} in the conditions as exist~~ed~~ there. And when one simply says that there are certain laws, 96 or 48 or 24, a step up would mean ^{that} if I live in a 48 law realm that then if such laws could become only 24 I have gained a certain freedom from another 24 laws which has no more value for me and I then live on a step higher which ^{has} ~~have~~ different kind of qualities, different densities, different ^{dimensions} ~~emotions~~ even, because the three dimensions of myself have become one in order to make that step up. ^R And so ~~we then~~ ^{when we} talk about Work, we really ~~talk about fact~~ ^{that}. That is the prime reason, the additional ~~which~~ ^{that} is the secondary reason~~s~~, the effects it can have on my existence, as I now try to live in accordance with different rules which belong to the vertical line, that then logically I will change during that process, and if I do change then my attitude towards ordinary life also will change. So if a prescription is given and it is said ^{that} if I only follow it I will get well psychologically, or I will be free from certain

bondage or will have ^{deeper} ~~equal~~ insight and more understanding, or there is
 a better aim for me in relation to an understanding of the ^{purpose} ~~purpose~~
 of my life, that gradually understanding that kind of a meaning I will have
 wisdom of a different kind than what I have on earth and that therefore
 there are two things ^{which} ~~that~~ take place. One you can call the preparation
 for the next step which of course I want to reach, and the next step
 may be the change in myself either while I'm ^{on} ~~no~~ earth or perhaps when
 I die. And the second is that when I am engaged in that kind of an
 aspect of my life, all other things of my ordinary life can fall into
 place. So when one says, ^{that is} ~~that is~~ "Seek the kingdom of Heaven first and all things
 will be added unto you", the emphasis is on the kingdom of heaven and to
 seek it. When we talk about Gurdjieff, and about Work on oneself, we
 are seeking the kingdom within oneself, we are trying to find out the
 meaning of Heaven, by trying to introduce a possibility, hoping that
 at a certain time this kind of quality of Heaven can be ^{on} ~~be~~ on earth, and
 since I'm trying to do that, I want to go one step further within and I
 say if at such a time, if Heaven could exist on earth I would like to be-
 come part of it and the only way by which it can become a part is to try
 to see what it would mean if Heaven could exist within myself. It does
 not mean that I go to Heaven. It is that I pray for the possibility
 of ^a ~~of~~ further understanding within myself so that then I, when I develop,
 reach a level based on the principals of laws which are less in
^{quality} ~~quantity~~ and perhaps better in ^{less in quantity but perhaps better in} ~~quality~~. How far I want to go with that and
 to what extent I'm willing to give up certain things which may be ^a ~~obstacles~~
 in the way depends on how much I wish it. Because I think Infinity is
 there and it is reachable for anyone who wishes. But many are, perhaps
 are called and few are chosen and I say many times that all possibilities
 exist ~~for~~ for all men, but the probability for certain people exists
 only perhaps even as twenty per cent. And ^{that} ~~within~~ this actuality
 existing within ^{the} ~~a~~ probability, that what is the actuality of an existence

is even very much smaller than the twenty per cent. I do not know where we belong and I do not know what you wish. I know for myself that I don't like to be satisfied with just a probability. I believe in a possibility of an understanding which becomes an actuality in my life. And if in my life ~~then~~ ^{then} create certain things which for me becomes in that sense solid, but solidity in a three dimensional form. Then I know I have within my own possibility a future life, that ^{what} actually can become of certain use for myself, at the same time reaching a higher level, and while I'm striving towards that, satisfying the demands of Mother Nature where I now happen to live and which I call a debt. Because I do not know what this debt really means, then only the acceptance of myself as a fact, existing on this earth and not having been responsible for the actual existence, and not even say ^{ing} that my father and mother were the cause of it. I have to understand a little bit more ^{that} perhaps this kind of a form ^{of life} existing now under my name may be a part of a totality of an existence represented now temporarily by me, in this life on earth and the concept of reincarnation and so forth of course become of importance. Although I don't know very much about it, it is a very good thing to assume that ~~it~~ ^{they} might exist and perhaps then I hope that at a later date I will have more understanding and being able to place where they belong and to what extent they have an influence on me which is useful for me in this life. Because I live my life now, I don't want to live my life in different dimensions, because I'm not as yet through with the life as I have to live it now. There are too many things that still have to be settled. Many unknowns which I'd like to uncover, many treasures which are still covered up, and that is the first place my task. How to understand the horizontality and then how to find a road to a vertical line, how to learn how to climb up on it, at what time I have ^apanorama of that what I have left, and a vista of what I want to go to, and at what time ~~it~~ would call it a step up in

saying that that what I have now reached for the time being is like a little plateau and climbing up in the mountains I stop there for a little while. I look back and I see what I came from; I look further to the top, and I say, "That's my future." And perhaps I can discover other plateaus a little higher and a little higher until the air becomes sufficiently pure that I can live there. Maybe then I will understand the question of dimensionality because with that if I see that three can become one, then I wish to add to the one, another and another like in an ordinary evolutionary period. And with that kind of evolution in my head and within my heart a very definite wish to reach higher and higher because of a certain inner satisfaction I keep striving towards that what is an aim like a golden stag that I hunt and I want to see if to some extent it can be tamed and can become my own. All such folklore, all such mythical beliefs, all such stories which have ~~existed~~ existed throughout the ages, all that what is historically taking place, all that what is in religion, and giving depth to religion and separates dogma from the doctrine, from the actuality of living in accordance with that and the religion itself becoming a conduct for my life, all of that will illuminate my life and will give within a certain length of time the possibility of an insight which is within my heart. And a possibility of a wish to continue on the path where I am, giving me life for the direction of where I should go. And so in all these kind of considerations I have to select my aim belonging to my being, and I have to see if the next aim will give my being an uplift towards that because we simply say, I only grow when I grow up. It is in order to define for myself what is meant by a vertical line. But I must also realize that at the same time when I become more and more knowledgeable about the existence of an infinity outside of myself in space, That that what really takes place within myself is like a reflex as if I myself become a mirror which the attempts which I make towards

going to the outside world and understanding Astrology, will give me within myself an understanding of the deepest depths of my emotions. Perhaps this can be followed by an understanding in the change of the mind. But for the time being many times it's more than enough to see what is what we call a Kesdjanian body, if it could be developed, and it is with that in mind that one follows a prescription. The prescription which means that it indicates in the prescription itself what is the value of the medicine. It is a definition, in the first place, how to reach freedom, if freedom is involved in the next step.

The first step is death. It is that what is the physical body non-existing and the continuation of life in different forms which partly exist and partly in existence as a potentiality can be created, and then to some extent even, the wish that one could have a belief, and if that proper attitude ^{that} ~~is~~ ^{of} wishing to go in that direction will be recognized by higher levels of being which are there in order to help anyone who wishes to make a Soul within ^{him} ~~himself~~ to ^{give} ~~get~~ further instructions and to tell how to get there, and at times even, to come down like a messenger from above, telling what ought to be done so that mankind can, in that sense, be saved. From what? From the bondage of earth, or be saved from the influences of the devil, or be saved from the influences ^{with} ~~it is~~ in himself, of his lower nature, or from the influences of that what is just ordinary mundane existence, as you might say, ^{The} ~~as~~ a physical body, as a one center, ^{ed} or a feeling which is just an ordinary little bit of a center, and ^{where the} ~~an~~ emphasis is more and more placed ^{on} ~~of~~ an understanding of an emotional quality and gradually ^a deeper insight within one's intellectual capacity. And so one defines for oneself what particular level one wishes to have; it may be involved in anything you wish to do on earth, but I think that the attitude should be, a wish for a two-fold development. There is a three-fold development, but we don't talk about that, because a two-fold development has to do with that ^{which} ~~which~~

could become emotionally free. The three-fold is really consciousness, and unless there is a three fold wish on the part of the three centers there is no possibility for unity. So I cannot say that the emotional body is ~~in~~ the satisfying end. It is again a means to a further end and another aim. And I become more and more convinced that as I develop emotionally that there has to be something that becomes a very definite guide, that can tell me quite definitely what is right and wrong, as long as it gives me an indication that I'm still on the right road and I ought to continue on that road because something withⁱⁿ me that is the voice of God telling me that I'm doing the right thing.

So together with the development of a Conscience which belongs to an emotional and ^a Kerdjanian body there has to be something else which is the purity of intellect and which then in the terminology even of Gurdjieff becomes the beginnings of a Soul. So that in that Soul there is definitely the realization of a possible contact with a higher form of life above, or within and that the Soul is really the one means by which in the future my life can continue. So without emphasizing now the development of a Soul, I keep on hammering away at that what is the bridge towards it, and that bridge I call an emotional Kerdjanian body because it gives me already a certain freedom, ^{it} that will give me also an understanding of less density, purity, ~~and~~ feeling because in that I eliminate my self when I make room for other forms of life which I then can love in the way it ought to be as love. And that the interference which constantly will take place is on the one side, my mind trying to tell me that I already know a great many things, and that I call the devil, and on the other side it is my physical body which constantly wants to keep me here and that I call natural, and so there is a three foldness, you might say, between Mother Nature, and the devil, and God. ~~And~~ what is for me now, most important will determine the level of my being. At times it is like a triangle, and the

triangle is not always equilateral; it is sometimes too sharp; sometimes it has angles which are close to 180° ; sometimes ^{the} angles are too sharp and may be one degree only. And the whole configuration is represented by any kind of a triangle is ^{very} far from a homogenous or a development which has equal sides and equal degrees ~~of~~ angles. But even that kind of a picture is not very satisfying, because a balance can be reached in almost any kind of a condition provided that what is there as a quantity of material has a quality of being able to ^{affect} ~~accept~~ each other. And in ^{accepting} ~~the~~ that is that what can become a joining process, a unity can be reached from a variety of different directions and I don't want to stare myself blind first to make myself perfect as ~~a~~ equilateral triangle. I just want to be what I am. And in the growing process that what is necessary, and you might even say, foreordained of what is necessary for me to become, ~~that~~, then I can put myself under the influence of that what is higher with an openness on my part to wish to be guided and to listen very carefully to the language which comes from ^{this field} ~~the spheres~~. And so this is the question of how to find ~~the~~ one's level of being, and the reason why one wishes to follow a method to find out the depth of one's inner life. ~~So~~ So don't let's talk about it any further. But maybe ^{have} ~~ask~~ questions about your Work. You have questions I must say, you have to see that in this particular desire of life that wishing to make an actuality of that what is probable for oneself, having reached already that particular level where you have a belief in the possibility ^{to} actually becoming a reality for one self, you are now in search of the reality which can become part of your life, and the questions ^{have} ~~are~~ to be with that. How do I reach that kind of understanding? Not a description of what ^{would be} ~~you see~~ and not a description of where I am. A very definite guide as a road map, what do I do in my life when I live it each day to see where are the markers indicating the direction in which I must go? Where do I get

the ability to read the language which are on the signs pointing to the direction of the verticalness or an inner life or an understanding of God or that what is really an aim for the homogeneity of my own self or an equilibrium that I want to reach or to say it very simply: how can I reach an understanding of life itself? And Work is for that purpose.

Who wants to ask?

Jacques: Mr. Nyland?

MR. NYLAND: Yes

Jacques: It's Jacques.

MR. NYLAND: Yes, Jacques.

Jacques: The last two weeks in the evening I've been taking notes in regard to my day and try^{im} to look at it as just a series of facts. I found that difficult. Uh, to just write down facts. I find always an opinion - uh - and ah,

MR. NYLAND: What is the opinion about?

Jacques: Well, it's always an opinion that depends on the mood I am in or ... it's.

MR. NYLAND: ~~Don't~~^{can't} you call the mood you are in the fact of your existence?

Jacques: I try to do that. I try to be clear ~~fact~~ and whatever it is that I find, try to describe it as a fact, even as an opinion, and ah, one of the things that struck me is a certain ... satisfaction...daily satisfaction--or maybe not satisfaction, a certain laissez-faire maybe, and ah, even that I would like to be able to describe it or to follow it more closely -- and I'd like you to give me direction in that way.

MR. NYLAND: You want to change it? Couldn't you consider laissez-faire as a little relaxation?

Jacques: Relaxation?

MR. NYLAND: Ja.

Jacques: I don't know.

MR. NYLAND: ~~It~~^{which} doesn't have to last too long. But don't you think that

it is necessary every once in a while to detense your psychological muscles?

Jacques: Yes, I think so.

MR. NYLAND: Ja, and I would consider it from that standpoint only provided you remain a child. ^{and} you don't give in too much and it becomes laziness but that you can remain active at least in one sense, even if you give a little bit relaxation you might say, to any of the other centers, that still your life as it were is represented, that you don't lose yourself totally. I think it's useful that you consider what you have been doing and put it down--ⁱⁿ facts or ^a little description or simply with one word. It doesn't matter really. It's a question of how ^{have} you [^] spent your time and energy. And the whole idea of writing certain things down at the end of the day is to see ^{have} if you spent it wisely, if you were responsible, or that you ^{would feel that} see that perhaps you could have done a little better and maybe you could profit by that for the next day. It's a very simple, ordinary common sense ^{ical} of a question. It is not very much. It's just ordinary, but it is good.

Jacques: The idea that I had is that, somehow in being able to describe that, I would be able to strike a note in myself, to really ah...

MR. NYLAND: I think it's right. You can strike a certain note and say, "I was that." But that is the only value it has. If it is a description of the day all you can say is that I do this--and energy for that, and that but not at the present time. Because it is already gone. I say it is useful to see yourself having ^{up} reach ^{not} another addition to the foundation on which you started, on which you ^{step} stop now, on which you ^{exist} exist now. ^{The} Your now for yourself is always based on the past. ^{will} Should we [^] develop that on the next side?

When I sit in the evening and I look at my day, I simply am more or less ^{adding to my past} in a knowledgable way instead of just letting it go and--and ^{why} continuing to exist in the past without having any particular memory.

Side II

I bring it back to my mind in order, as it were, to ^{renew}~~renew~~ it. That I think is the advantage of seeing how it has been when I constantly, in living add to the past, ^{and} if I am at the present ^{time} I take it away from the future and I add it to the past. Now that particular ^{quality}~~premises~~ of taking something from the future and making it my own, I can then understand that whatever I take, I make it my own, that in that process of taking it, I want to ^{embellish}~~be rich~~ as it were my past, by giving it the addition of another day. You see what happens. I look into the future of possibilities and I make out of the possibility something in the present which then becomes active ^{val.}. The question of being able to see it as a possibility becomes in my attention that I wish to give it, and a desire for living my life also in the future becomes a probability of an existence ^{up} ~~of~~ which I can have belief which is actualized ^{within}~~when~~ in me in living in the present. Then ^{when} ~~in~~ the present ^{has} ~~I~~ received energy from the future, then I use it within myself to some extent even as a "form" of conversion to become a building block for the past, and now it's up to me to see what happens in this conversion process, to see what actually then can become that kind of a building block. And I want that building block to become different, because that what is my ~~past~~, still belongs to the personality and ^{when} I change my personality with qualities which belong to the future as I hope, then gradually the totality of myself will become different and not be an ordinary personality. You see that, as it works out.

Jacques: I think so.

MR. NYLAND: That's the way I would look at it, considering what you have done so that the next day as a future becomes a different kind of a past, the next evening.

Jacques: Yes.

MR. NYLAND: All right?

Jacques: Yes.

Part II

Judy Jacobs: Mr. Nyland, it's Judy. I was - um - I'm not quite clear. When you make an effort to work, is that effort what creates the unity of the three centers?

MR. NYLAND: No. The effort is really a means, or the use of a tool. In this case the effort represents energy which I single out from myself and want to use for a definite purpose. So the effort starts with the utilization of that ^{what} ~~which~~ is energy made available within me for a purpose, first of creation, of an objectivity which then can start to function--so it is as it were, a whole chain of changes of energy ^{which} that start originally within myself, so that I know there is energy available and then you might say a wish for dividing energy for different aims. One of ^{those} ~~these~~ aims has to do with an effort I wish to make in order to understand objectivity. So the following step is to single that energy out and use it as an effort. That is, actually, the energy is transported ~~from~~ from that what is now a little wish into the actuality of a creation which I call an 'I'. You see, this creative process is really the effort I make by means of the energy which is available for that purpose. To some extent, that energy then is converted into the actuality of ~~a~~ ^{the} creation which is an 'I'. Then when this 'I' exists, ^{and} I see I need ^{let's say more} more energy of a different kind in order to make the 'I' function correctly and I've explained that that all I do in the creation of an 'I' is to settle the affairs within my head in opening up ^{the} ~~that~~ little door to ^{which} ~~the~~ little section ~~that~~ has not been used for a long time and is atrophied ^{and} ~~and~~ which could start to function as a mental facility which I call 'I' when it operates regarding my mind in the form of awareness. So the creation is the opening of the door so as to let air in and to see what is rusty, what ought to be polished and corrected, whatever missing parts have to be furnished and to get it all ready to start to function as machinery of a mental capacity. Then

see when that energy is used for ^{the} ~~a~~ purpose, there is a creation of available machinery which machinery again has a potentiality, when it receives new impetus from the outside to make it get started. So again I go back to myself in seeing whatever there is left of an energy ^{So} ~~and~~ that not everything was used up in the effort--but there is a continuation of a wish which creates constantly effort^{ing},-- constantly energy for the purpose of fulfillment of my aim, so that even when an 'I' has been created and as a result of, I call it, prayer, ^{wishing} ~~asking~~ God to help me so that he will send some ^{of the} ~~heavenly~~ energy ^{down} in order to make the 'I' function objectively correctly, that then I have a continued wish which then produces within me a desire to make this machinery start to function, in allowing that ~~what~~ I am to, as it were, send off energy of my own which can become an impression for the 'I' itself--

^{With} ~~In~~ other words, there is a different way of looking at giving a little extra energy which now indicates a method of ^{working} ~~working~~--furnishing then this body with something that can observe it and furnishing the observer with material for observation. That is the wish which has to continue in order to keep the machinery ^{of the} ~~'I'~~ going. After that has been established, the process becomes a little different, because all it means is the maintenance of the wish to keep the machinery going, and the machinery itself becomes ^{completed} ~~completed~~ in receiving from me as existing a certain ~~image~~ of the existence of my body which then creates the impression received by 'I', is recorded by 'I' as an existence of ^{and} ~~'me'~~, is returned in the form of a knowledge which is stored within my personality. So you see, the effort continues in different kinds of efforts. ~~When what is meant by~~ ^{But} effort is meant ~~by that~~ ^{by that}

a constant conversion of different kinds of energies for different purposes, but all linked up ^{as a} ~~in the~~ chain--you understand that?

Judy: Um - I think so. I still don't understand ^{about} ~~is~~ the equilibrium-- you talk about the parts becoming ^{one} ~~&~~ in a level of being ^{the} ~~is~~ that

Mr. Myland: Because, it is --

result of ^{having} an awareness or ^{just} ~~there~~ an effort ^{effect} ~~of trying to~~ ^{to} ~~and~~ have an equilibrium?

MR. NYLAND: Within myself in an unconscious state there may be a triangle which is not equilateral, because the particular influences which I bring about as having a wish, as having a little mind which wants to function and receiving an impression of my body are all different forms of energy belonging together and then ^{there} is established a little bit of a triangle of communion between the three of them. They are not as yet sufficiently developed to make an entity which could become homogenous; at most they can be a partnership, but the continuation of Work means ^{that} there is a relationship between the three centers--for a very definite aim. And that aim becomes unified for all three. Although the activity of each one of the centers is different, so they belong together, They represent to the outside world a certain form of unity, as we say, like partners, but within the operation itself they still have different responsibilities as three partners would have. In the process when that takes place and the continuation of that kind of ^{an} attempt to Work on oneself, the continuation of that kind of a relationship, each of the centers grows up; they change in that process because of the activity they are engaged in; the same way ^{as} in which one says, "Practices makes perfect", or that that what is being used gradually understands why it is being used by becoming that what is necessary for making that run in the best most efficient way is possible for that particular item. It is a law that certain things gradually come to a certain place in ^{which} they reach their own equilibrium dependent on the activity which allows them to shift back and forth until that equilibrium has been reached. Look at a dog when a dog wants to find a place to go and sit--it turns around, around, around and finally sits down. Then it is in equilibrium. It is the same with little centers; they find ways and means in order to get along with each other as partners

^{be}
~~do~~
would and when the partnership starts to produce results and that ^{what} is the form of energy available now in the form of self knowledge ^{which} is objectively objective in kind or in principle, then the partners become full grown and the centers become total bodies and then there is the possibility at a certain time, predetermined, I would almost say, by God, when these three bodies can unite and become one. Many lifetimes may be necessary to reach that kind of a state and I do believe ^{that} at the end of each lifetime as we know this lifetime on earth, there is a possibility that certain things ^{already} become at least partly unified and that that what is still left to be unified becomes the karma for the next life.

Judy: Thank you.

MR. NYLAND: All right.

^{Elaine Knight: Mr. Nyland}
^{Mr. Nyland: yes}
Elaine Knight: In ~~that~~ ^{the} process you were describing to Judy--it raises a question of mine that seems to relate and that is--I understand the relationship between my ordinary life and ^{work} as represented by Work attempts and I understand the relationship between my inner life in that Work feeds over a long time my inner life, ^{what} but I don't understand and it's something that I want to know--is the relationship between my inner life and my ordinary life and in the flow from inner life to outer life because I feel more and more a desire to have my outer life in a sense conform to my inner life--^{not to} be the same--but, almost, ^{to} be symbolic ^{of} to what ^{is} happening ^{there} in order to ^{know how to live} life better for that self--

MR. NYLAND: I think it's right. I think your outer life gradually will change under the influence of ^{the} existence of your inner life. Inner life will expand. Inner life when it is being fed comes to a certain maturity in which the necessity for such inner life to test its own value has to be tested out in relation to that what is still unconscious, or rather that what is still unconscientious, because when

one talks about inner life we really first talk about the development of an emotional kind--the same process, it's ~~quite~~ identical with the process of development of a mind to Consciousness, but as I say, I leave that alone. I only want to use it for the time being as a stimulus and like a light lighting up the path where my emotional life should be and when ^{the} emotions is sufficiently grown up it will naturally affect also the possibility of development of Consciousness, But if we stick only to the conscientious part, that what is inner life, when it is being fed by means of my body acting in a certain way under direction of that what is conscientious and not ~~just that~~ what is just haphazard, my inner life starts to grow ^{out} but because it find applications more and more under order from such conscientious parts to my ~~my~~ outer life as represented by my body. As a result of that, my body becomes more and more in contact with that what is more a reality of truth as represented by my emotional states and the more I can now develop a Conscience in accordance with the laws of God--which means simply in accordance with the laws of life existing everywhere, not only within myself, as much as inner life can then exclude my own selfishness which is in the way and substitute in its place a caring for the totality of life existing everywhere and always--that means at any one time, at such a point, this inner life will have such a tremendous influence on my total behaviour, and I don't have to worry very much about it because ~~my~~ inner life itself will wish to find an expression for it. It will look around for the possibility of finding something that becomes congenial and is willing, and the whole attitude on the part of the body representing my behavior forms--you might say, a certain kind of outer life will then change from having its own will, ~~will~~ dissolve into the wish ^{to become} at first ^a ~~the~~ servant to my conscience. ~~Keep~~ Keep on feeding your conscience, with that. The conscience will require at certain times a wish for a servant to express what is conscientious. It is in the

nature of an inner life existing that it will have to become expressed. But it is not to be expressed ^{like} as a feeling is now expressing itself in the body itself, where the body is left with its own wishes. An inner life cannot tolerate a body wishing to do things selfishly, ~~But the~~ submission on the part of the body to become ^a servant--means that the servant ^{isn't} is looking ~~for~~ for the conscience to tell how to behave and what to do and what kind of forms of behavior are permissible and belong to ^{that what is} the higher level as represented by Conscience. You understand?

Elaine: Yes.

MR. NYLAND: All right. Don't intentionally try to do it. Inner life will take care of it. It is-- Seek ye the kingdom of heaven within your inner life--the addition of all forms of behavior will be added. Because when there is a presence of something that is of a higher ~~or~~ quality, there is no doubt that everything in the surrounding of it will have to take on a very definite attitude towards it. I say many times the sun will melt the snow--the snow just doesn't have any possibility in the presence of the sun--because the quality ^{of} temperature as heat is much more than what is represented by the temperature of the snow. And in the presence of that higher temperature, the lower temperature is absorbed. ^R The whole idea of progress is based on it. The whole idea of walking is based on it. If I walk, I push the earth away, ~~Then~~ I advance. The earth becomes my servant for me to be able to walk. In the presence of God all things are possible, even the denial of myself. ^{All right?} Yeah.

Jean Sharp: In what you were saying to Judy about the--

MR. NYLAND: Who is it?

Jean: ^{It's} Jean Sharp--What you were saying to Judy about the development of the centers--then that can take place ^{through work} alone and exercises and meditations ^{and things like that} are not necessarily a part of that?

MR. NYLAND: Well, you know, ^{Yeah,} in the development of centers when we talk about this particular ^{approach to} results and an understanding of what is aim and meaning of life ^{and} trying to emphasize perhaps a little bit intellectual side of it, of course ^{it} has to do with a simultaneous development of the three centers by themselves in relation to each other, ^{with} The emphasis placed on this question of an understanding dependent then on the functioning of an intellect--it is only one approach. ^{where} The emphasis is on, I call it, intellectual because it has to do with activity of the mind. The second approach is ^{the} feeling, changing over into an emotional state ^{and} as it ^{is} produced under influence, mostly of music or ^{that what is} by singing within oneself as a voice. That is why sometimes its talked about the harmony of the spheres or the music sung by the angels or ^{that} the ^{of} seraphim and cherubim are playing on harps. The ability to be affected and to have a certain reaction towards that ^{then} what is an influence of an emotional kind which is not expressed in any form of words and has nothing to do with a mental activity itself. ^{And} But sometimes one says if only I could be exposed to these kind of influences, something would take place. Well, something definitely will take place, but it will not be necessarily a threefold development. So just listening to music and let it penetrate into you is not what is required and only a little bit of the first step. What is required ^{in addition} further is to see if this music can become ^a apparent in a form of behavior of the physical body, and the ^{the} music itself can become apparent ^{in the use} of a behavior form like a voice or the manipulation of air within oneself ^{or} that what is vocal chord being used for a certain expression which belongs in its form ^{to} in a different kind of level ^{as} compared to what happens on earth. There is very definitely a relationship between how energies are being received within the human body and music of a certain kind. That is music which is sacred, music which has in it the possibility of solution of the law itself and producing in the sound itself a harmony which is not dependent any ^{more} on the law can ^{longer}

affect a person within his own personality in a very direct way going to his heart. It enters through his ears, but it is something that is immediately split up and does not go all of it to the mind in trying to hear it but it is going ~~into~~ the heart in order to make the heart vibrate. This process when it takes place does require a certain instrument ^{to be} played on and ~~then~~ it is then the condition in which a person should be in order to receive such influences ^{shaken} as represented by an emotional or aesthetic quality, and I say mostly in the form of music which will ^{also} require a complete devotion on the part of the body itself and it can only be reached by wanting this body to become completely free from tensions. Relaxation--then it will enter and it has a road to one's heart. The third form is a physical one.

The third form is a physical one. The third form we use with movements and when we have a movements class it is something that I say, 'I want my body to behave in a certain way--different from a natural way of ^{behavior} ~~behaving~~.' But for that there has to be something present in my mind to direct it, because I have to know what kind of movements have to be made by my head or my arms or my feet, and they have to be in relation to each other, and as I say, they are unnatural and for that it has to be quite clear ~~of~~ what is involved in the movement itself--how there is one movement after another and in relation to each other simultaneously ^{performed in some way} So my head has to be engaged in order to know first what is meant, how it ought to be, and then to direct the movements of myself, that is of the different parts of myself, in a certain way which is unnatural--that is, against the ordinary law of the body. So you see--that requires already two centers--and the third center, is I have to have a very definite wish to do it because I have to overcome the difficulties which are inherent in my physical/body, not, wanting always to make a movement which is different from ^{what} it naturally would like to take--and my wish has to be there constantly in order to make sure that ~~that~~ what is the knowledge of my head becomes translated into the

performance of the movements. Now those are the three things of an approach--^{but} all three things have three sub-things connected with them, and they always have to be there if any one approach will be successful in the end--^{when} all three again within the sub-centers of each other--^{become} one first within that center, then that center in relation to the other two centers can become one with ~~God~~^{them}. So don't consider them separate--if they are separate and not as it were divided into three, they become silly saint or a yogi or a fakir--and they are not homogenous persons, ^{and they are} not harmonious. They are beautiful and lovely and in their own accomplishment they reach a very definite level, ~~of accomplishment,~~ a level out of this earth, but they are not a man in the sense of Gurdjieff and it all depends what is one's preference. You see, ^{it} Jean?

Jean: Yes.

MR. NYLAND: All right.

Judy (~~Reed~~^{Freed}): Mr. Nyland, it's Judy. I'm hearing you talk about certain things that at times I feel ^{as if} are received by my inner life and there's a gap between ^{Mr. Nyland: that is received by what? Judy: By my inner life and there is a gap between} what exists within that--and certain ways of expressing it which are possible--^{which} some of ~~the things~~^{which} you've talk^d about.

MR. NYLAND: Yeah we talked about that ~~already~~^{to Elaine}. That is the matter of the constancy of the emphasis of your inner life--to make that grow. Sometimes it will grow at the expense of the energy ^{which} ~~that~~ wishes to be used by your body for itself. So when one says, I want to make my inner life grow more, something in me ^{also} must be able to divide the energy between that what is utter necessity for the maintenance of the physical body, and then say there is a great quantity available now for the development of inner life. First I must know that the quantity of energy exists. Then I must change the quality of such energy belonging to the level of my, what I simply say, ~~by~~ Keesdjanian body. The requirements for the Keesdjanian body is really that it includes much and much more than ^{an} ordinary life and it has to expand

in the direction of God or taking God within your own heart, and it is that kind of devotion ^{which} that will give your inner life its proper development and it will be taking ^{the energy} ~~away~~ ~~from that what are~~ sometimes little wishes on the part of the body sometimes ~~of~~ the mind. Sometimes the mind does not wish them to talk and sometimes the body does not wish to give in to its own wishes. This again is controlled by an accent, ^{that} ~~which~~ is a central point within the Keesdjanian body. The Keesdjanian body starts to grow, and the central point of the Keesdjanian body is the emotions par excellence. ~~That~~ ^{is} is in the development of that octave for the Keesdjanian ^{what is} the continuation of the FA up to the point where it goes over into ~~the~~ SOL. It is ^{the point in which} ~~where~~ there is the center point of gravity ^{within} ~~in~~ the Keesdjanian--where it receives because of the ^{nearness of} ~~need for~~ SOL a certain impetus ^{of} for a wish for purification and entering then into SOL, it is shorn off its own wishes of selfishness related even to the Keesdjanian body. It is that kind of a process ^{in which} ~~in which~~ one says, now gradually my inner life ^{can make} ~~is in~~ contact with my outer life because what is the representation of my inner life ^{becomes} ~~is~~ my Conscience and what is the contact between my conscience is the activity of my body in the form of behavior. That's how ^{I explained to Elaine.} ~~they're related.~~ You see what I mean? It is a slow process before it starts to touch me, but when it once touches it, ^{it} is like a key that ^{is} opening up. You know then what is to be done. It does not mean you can do it, but ^{you are} quite convinced that you know it can be done and that you have to do it.

Q Ya², Keep on working, Judy. That's the only way it will be reached. Keesdjan sometimes is very long term because there is a change between the feeling and emotions. The feeling is very much at home with the body. It belongs to it, as it were, and the division is almost impossible and cannot be cut because there are mutual roads in existence from one into the other and ^{from} the other into one--so it cannot be cut. It has to be loosened very slowly and very gradually and that the feeling goes

through ^{the} a period a great lonesomeness because it cannot have the expression through the body and it has not as yet its own language. So the growth then is from feeling to include ^{+ more} more forms of life which one loves and ^{then} it becomes emotional in its nature and in its depth and in that process it starts to form roots ^{but} not within the body. It starts to form roots which come out from the branches of the Kesdjanian in the direction of the mind. ^{that} It is how ^{you might say} the Kesdjanian body starts to become, how will I say that, fastened on to that what is higher. It will need support. It ^{loses} the root system ^{with} which the feeling ^{has} ~~becomes~~ grown up and becomes branches which again in turn form roots when they reach the reality of ~~god~~ ^{the ground}.

There is a tree called the ^{Rating?} --we know it--it is a tropical tree and there are different kinds of them. They have branches ^{which} ~~which~~ grows up and spreads out quite a bit and then the branches start to bend down and there are like offshoots and they go from the branch itself down to the ground again. ^{And} They then ⁱⁿ on the ground start to form roots and that becomes the root system of the tree, ^{because} they start to feed the branches direct. The question of the trunk is almost eliminated and only for support. It is not any more the necessity for the saps to reach the branches ^{itself}; it can be reached by means of these new roots and this is the picture that I ^{mean} ~~make~~. ^a Kesdjanian body is reaching out for the possibility ^{development} of a consciousness. This is the attitude ^a ~~the~~ Kesdjanian body should have in relation to Consciousness itself because the relationship is, that what ^{it} ~~wishes~~ the consciousness to be in order for the Conscience to develop.

I've compared it between man and woman. It is like that, Kesdjan is ^{the} a woman. She wishes a man, but she wishes a man to be a man, ^{first} so ^{that} she can be a woman, and the responsibility ^{is} ^{are} then placed on ^{the} a formation of a consciousness ^{is really} because ~~really then~~ a consciousness knows that a

Conscience needs light and initiative and because of this insistence on the part of ^{the} ~~a~~ Conscience, that what can become Conscious will start to grow, and grow on its own in order to become the guiding force for a Conscience and for the development of a man in developing his will. All right? *Judy: Yes.*

So are there some more questions of that kind or a different kind or whatever you wish that comes to your mind, or to your feeling ~~satisfaction for a wish to have within yourself~~ ~~or inside yourself that wishes to have an equilibrium within yourself that with which you can work,~~ wishes to work with which you can go through this afternoon. If you have that, you see, you walk on air--because the air belongs to the development of your Keedjanian body. It is utilized as a form of indicated ^{a different} density as ~~opposed to~~ ^{compared to} solidity of matter of your body itself. Air is a very strange kind of a, you might say, ^{an} entity almost--or an element. It contains of course oxygen and the support which is nitrogen, in a relationship of four to one, or in this case, one to four. Why air is good is because the oxygen is carried by the nitrogen. Nitrogen is supporting; the oxygen is the life-giving force. Totally, it belongs to a different realm as compared to ordinary life. Solidity as matter aspires to that kind of condition, ~~when~~ ^{and so} under the influence of heat it goes over into a liquid and from a liquid it ~~evaporizes,~~ ^{it becomes} like air, ^{but} it is not air, ^{it} is only a form of a certain phase of matter in which the molecules are a little further apart, not related like in a liquid, ^{so} air, ⁱⁿ itself, when it is compared to ^a vapor, ^{vapor} does not have the aliveness of air. Vapor has only the ability of being mobile, in filling up any kind of a ^o volume in which it happens to be, which is different from ^a liquid. ^{But} the vitality of air is represented by oxygen, and that is why when it is taken in by a man, he extracts the oxygen from it as vital force ^{which} ~~it~~ ^{enables} ^{then a} man as a personality to ^{continue} ~~be able~~ to live because by means of this air as oxygen he has a chance ^{continued} of burning up that what is necessary for the translation or conversion ^{the}

of the energy of his food. As a result of that he forms his own SOL-LA-SI in his ordinary ^{physical} body because the air enters at the right place at FA in his forehead, sometimes one says ^{then} and producing forms of energy which are represented by the back of his head which is his intellect of a different kind of quality, or his heart, which you ^{is} might say is back of his solar plexis and of course that what is the sex energy, which is the culmination of the totality as purity as his energy can be made. But at the same time, when the SOL-LA-SI of the physical body starts to exist, there is created parallel to that the DO-RE-MI of ^a ~~the~~ Keesdjan, and then they are related to each other because that is what makes this different kind of a man so that even if 1, 2, and 3 exist there is a possibility of an exchange between the SOL of that second triad and the DO and the beginning RE ^{and} MI of the Keesdjanian body in its ^{you might call it} infancy or ~~in the~~, perhaps even during, the periods of its own gestation--And so are the relationships between different parts of the body when they start to develop, they will start to affect each other. And when it is done in accordance with the golden rule--there is a different way of development, but when it is left ^{up} ^{to} Mother Nature ~~herself~~ ^{it} and usually under the influence of the non-formation of one's mind, so that it is left almost to chance and to luck, ^{then} and there is a chaotic state which then starts to exist, parading as a unity and in reality ^{absolutely} combined in such a way that ~~that~~ there is no chance ever to separate the centers from each other.

I'm talking a little metaphorically and perhaps a little ^{bit} on a scientific basis of an understanding of what takes place when matter changes over ⁱⁿ to other matter, but that is something that is a concept perhaps you can become acquainted with. It is inherent in the three body diagram if you ^{can} visualize that ^{about} ~~it~~ You can see actually what can take place ^{and connections with} in what Jean asked ^{about} ~~it~~ The development of three centers for certain purposes and ^{in which} ~~then~~ the three subcenters ^{must} be connected with each

other. So that ultimately each sub center is connected with the equivalent subcenters of the other centers and so there are three different ways in which the ~~subcenters~~--the subcenter of the intellect, the subcenter of the emotional, the subcenter of the instinctive or physical--are connected by themselves when they have the same kind of principle. I hope--I'm making it a little confused maybe, because I want to say too many words in too short a time. The whole question of subcenters is a very interesting one, but I don't want to dwell on it too much because it means a re-arranging^{ment} of the centers.

How much room is left?

Five minutes.

Each center is sub-divided into three small parts, almost like in the notes of an octave. There is another octave. The physical center is divided into physical-physical, (that is physical par excellance), physical-emotional, and physical-intellectual. The emotional center is divided into emotional physical, emotional-emotional, and emotional intellectual; and an intellectual center is divided into intellectual-physical, intellectual-emotional, and intellectual-intellectual. Now if you take all the intellectual subcenters together--that is, you make a line of a connect^{ion} between an intellectual subcenter which is physical, an emotional sub-center which is physical and a physical-physical, ~~there~~^{it} is a line which connects physical but in a different way than ^{the} physical itself. Because the ~~physical~~^{physical} itself is subcentered. These three are not subcentered any more. They have the same coloration and ^{because of that} ~~therefore~~ can combine, and the process that will take place gradually in the development of centers when they become unified in an attempt to Work is really that the subcenters become connected and form three new centers, but these centers are intellectually, emotionally, and physically par excellance--not divided anymore within subcenters of ^{the} other centers. They become pure, and that

is really the solution of one's own physical body in becoming that what it should become, because then the centers become reliable ^{and} as such, can grow out without interference of ^{each} the other center--no influence until they ^{have} become full grown and at the time when they have been full grown as a body, then they are allowed to join together. ^{martha} Myrna, ^{okina} spirna and ~~okina~~ if you remember, they develop up to a certain point independently of each other, then they can join.

Marriages of people. When they can develop as much as is their potential ^{it} during the time that they are in a gestation period--their intellect, their emotions, and their physical center, not as yet wishing to join with anyone else in an ordinary kind of affair of sex, etc, but to grow up by themselves so that then they know how to choose, then at a little later age they can become ^a much better a oneness of persons. I don't believe in early marriages at all. I believe in ~~sometimes~~ ^{sometimes} the necessity ^{for} sexual intercourse, but that doesn't mean that one has to join in such a way ^{hoping that} the other centers still will develop--usually they don't--because the emphasis is much too ^{intellectually} much on sex, but if they can refrain from that and grow up ~~naturally~~ emotionally, then the sexual can have a certain effect.

But, don't let me philosophize too much about what a man ^{ought to} should be. We have much too much to do with what we are--and how we have become ^{the way} ~~what~~ we are now--under the influence of a variety of different conditions of civilization and culture, and a great deal of the rules belonging to culture in their infancy, in their ^{and} [?] originality/in their real being as they were started in the concept, that has been forgotten, and it has to be brought back and can be brought back by means of esoteric knowledge. ^{Because} In esotericism such knowledge was not spoiled; it was kept; it was given every once in a while by means... ^{of messengers in} an undefiled, unsoiled ^{off the tape.} form. That is why

TRANSCRIBED: Judy Jacobs
Roz Fassel
Rough Type-Helen Ramsey